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# ***HOW TO BE A GROWING CHRISTIAN***

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*By Dr. Darrell Robinson*



*A Handbook for  
New Christians  
and  
Church Members*



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*By Dr. Darrell Robinson*

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## ***ACKNOWLEDGEMENTS***

I want to express my deepest and sincere appreciation to Mrs. Jean Smith, my sister-in-law, and my secretary for almost fourteen years. Before her retirement in February, 1988, Jean served me faithfully, tirelessly and cheerfully, going far beyond the call of duty to do whatever I needed. I owe much to her dedicated service.

## *FOREWORD*

Since leaving the Dauphin Way Baptist Church in 1949, I have followed its work with abiding interest. Therefore, it has been a source of great joy and satisfaction to see its growth and development both in number and in spirit under the leadership of Dr. Darrell Robinson.

He is a man of sound faith, far-reaching vision, wise leadership, and has a pastor's heart. His ministry is grounded in total evangelism — reaching the lost for Christ and developing them into mature Christians and effective servants of the Lord. All these things come through in this book.

Readable in style and practical in nature, it will prove a blessing to pastors and laymen alike. He has honored me in requesting that I write these words. Without reservation I recommend this book from the experience of one of our noblest pastors and leaders.

*Herschel H. Hobbs*

# INTRODUCTION

When a person becomes a Christian, he is incorporated into the body of Christ. He begins to grow and develop under the headship of Jesus as a part of the body. He is fitted into the body life, along with other members, so that both he and the total body functions in harmony with the greatest effectiveness and efficiency. Ephesians 4:16 states:

*from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (NKJV)*

If the new Christian does not grow, he is like a withered limb or member of a body that cannot be effective and causes the rest of the body to be a cripple. Just as one damaged or undeveloped part of the physical body causes the entire body to be less efficient and for other parts to work harder to compensate, an immature, bitter, or non-functioning Christian causes the spiritual body of Christ to be handicapped. Other Christians have to double up to compensate for the non-productive member.

Individual growth is an absolute priority for the happiness of a Christian and for the fruitfulness of the church. There is deep joy and satisfaction in becoming more like Christ and using one's gifts and abilities serving Jesus in the life of the local church.

**HOW TO BE A GROWING CHRISTIAN** is a compilation of materials that I have been teaching new church members for many years. I teach the book during the church training hour as an 8-week course, spending two weeks on lesson 3. It is my intent and hope that this book will be an encouraging, practical tool to help lay the foundation for successful Christian living and to instruct in the disciplines necessary for spiritual growth.

*Darrell Robinson*

# LESSON I

## CHURCH — THE BODY OF CHRIST

COL. 1:18; EPH. 5

A local church is a body of baptized believers in Jesus Christ who have banded themselves together to carry out Christ's Commission. Christ lives in His Body, the church, to do again all He did when He was here in the flesh. He came for people. He came to seek and to save the lost.

The church is not buildings nor organizations. It is people — born again people. The church is people receiving life from Jesus Christ, sharing that life with one another, and extending that life to all those around them. The greatest adventure and joy a person can know is that of being involved with Jesus in what He's doing in our world. The word church (in Greek *ἐκκλησία* - *ekklesia*) means "the called out ones." These are those who have been called out by Jesus from sin to salvation to be God's people to fulfill His mission.

The word **church** is used in two ways in the New Testament: (1) The general sense (used 20 times in this way) includes every born again person regardless of denomination. It supersedes all human barriers. The total body of redeemed will be presented by Jesus to Himself in perfection when He comes again. Eph. 5:27. (2) The local sense (used 95 times in this way) is used to refer to a local body (congregation) of believers. The great emphasis of the New Testament is placed on local churches as the practical, visible expression of the Body of Christ. It is through dynamic, Christ-filled local churches that the fellowship, the mission and the ministry of Jesus is fulfilled.

The life of the local church is expressed in two ways: (1) It is the church **gathered** on the Lord's Day and at other select times. It gathers for worship, fellowship, instruction and sharing. (2) It is the church **scattered** every day to share the Christlife in a lifestyle way. Everywhere a member goes, there goes Jesus in him to do again all He did when He was here in the flesh. Jesus is here in each Christian reaching people, ministering to people and bringing them to God. What a tremendous potential as a church body scatters to permeate a community with the Christlife!

Jesus Christ indwells His Body. Eph. 3:17 — "That Christ may dwell in your hearts by faith." I Cor. 6:19-20 — "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which you have of God, and ye are not your own? For you are bought with a price: therefore glorify God in your body and in your spirit which are



God's."

The church provides the body in which and through which Jesus lives in our world today. As the body of Christ His church functions in three ways to: (1) Exalt the Savior, (2) Equip the Saints, (3) Evangelize the sinner. A church will function in all three of these ways. If it is in reality functioning in one of these ways, it will be doing all three. If it is, indeed, a body of Christ, a church will exalt the Savior. We are deceiving ourselves to think we can exalt the Savior without equipping the saints and evangelizing the sinner and vice versa. His life will flow into and fill the body as it achieves a balance in these three vital areas.

By the flow of the Christlife through the body, members are equipped for the work of the ministry. As the Christlife is expressed through the involvement of members using their gifts in ministry and witness, evangelism becomes a reality.

Evangelism is not a program, nor a meeting, nor a crusade. It may include these. But true evangelism is the natural result of the body life of the church functioning in a community.

In John 15 the life of the vine (Christ) flows into the branch (the Christian). The branch abides (remains) in the vine. The branch bears fruit by abiding in the vine.

Evangelism is the outflow of the inflow of the Christ life in the body.

## **THE THREEFOLD FUNCTION OF THE NEW TESTAMENT CHURCH IS:**

### **I. Exalt the Savior. Col. 1:18**

#### **A. Jesus is the head.**

1. He is to be lifted up. John 12:32
  - a. He has been lifted up on the cross.
  - b. He has been lifted up from the grave.
  - c. He has been lifted up at the ascension.
  - d. He will be lifted up when He comes again.
2. He has the pre-eminence. Col. 1:18
  - a. Headship is absolute: no equal, no rival.
  - b. Headship is theocracy: directs, controls, fits together. He is to be obeyed and followed.
  - c. Headship is unifying. I Cor. 12:13

#### **B. The church is the body. I Cor. 12:12-27**

1. Unity of the body — I Cor. 12:12-14

There is power in unity.

2. Diversity of members — I Cor. 12:14-21
  - a. Provides the dynamics needed for effectiveness.
  - b. Every member is different, possesses different gifts.
3. Independence — I Cor. 12:15-16
  - a. A great truth — dynamic of maximum use of member's gifts under Christ's leadership.
  - b. A great danger — independence can be overstressed.
4. Interdependence  
Responsible to one another.
5. Interrelationship — I Cor. 12:25  
"Have the same care" — "members of one another."
6. Gifts for edifying of the body  
I Cor. 12:28-31; Rom. 12:6-8; Eph. 4:11-16
  - a. Distributed to the individual
  - b. Given to the body
    - (1) Belong to the body
    - (2) Edify the body
    - (3) Body calls for gifts, uses gifts
  - c. What is being done with gifts
    - (1) Discovering gifts
    - (2) Developing gifts
    - (3) Utilizing gifts
    - (4) Withholding gifts
    - (5) Prostituting gifts

C. Fellowship of the church. John 1:3-7; Acts 2:41-42

**Koinonia** is the key to the meaningful life and function of the church.

1. Fellowship with God. I John 1:3; 1:9
2. Fellowship with people. I John 1:7

II. Equip the saints. Eph. 4:11-16

- A. Every member is a minister and has a ministry.
- B. God has given gifts to each Christian to be used in the work of the ministry.
- C. God has given equipping gifts to the church. The pastor-teacher is to equip the saints for their work of the ministry. The pastor is to assist every member in discovering and developing in the ministry God has for him or her.
- D. The purpose of the ministry of the saints is to build up the body of Christ.
  1. In maturity — Eph. 4:13-16
  2. In number — Matt. 28:18-20

### III. Evangelize the sinner — Total Evangelism

A. The essentials of evangelism are **total penetration** and **total participation**. Total Evangelism is the **total penetration** of our entire world with the gospel, **confronting** every individual with the gospel in our generation. Achieving this goal requires the **total participation** of every believer.

1. **Total penetration** — is the confronting of every person within a given geographic area with the gospel in such a way that he can understandably say "yes" or "no" to the claims of Christ on his life. It involves **saturation, confrontation, and discovery**.

To accomplish **saturation**, every six months every home in the geographic area of the church receives a verbal witness and/or gospel tract and a church brochure or information piece.

The purpose of saturation is to stimulate a person to think of our church when he thinks "God." Sooner or later every person will come to think, "God." Every person will sooner or later come to the end of himself. He will face problems that are too great for him alone. Such things as illness, marriage and family problems, financial reversals, and death become the instruments through which people begin to think, "God." As the person begins to think, "God" he will, also, think "church." We want him to think of our church as the one where he can find out more about God. This can happen because it has not been long since someone from our church has shared Jesus with that person.

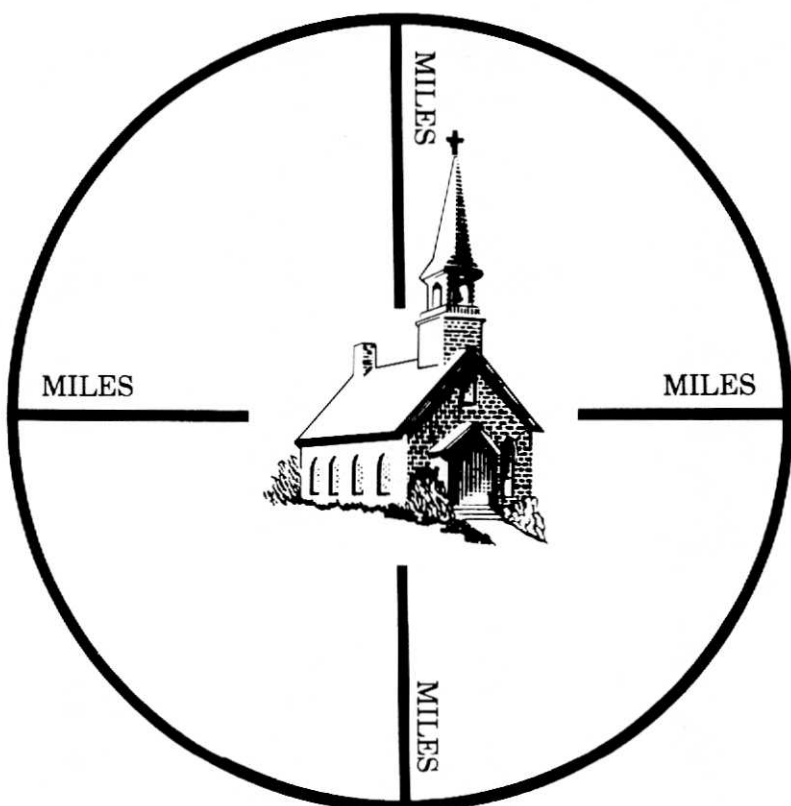
**Confrontation** is necessary if many people are led to Jesus. Saturation prepares the heart for person-to-person confrontation. Personal witness to guide the lost one through the conversion experience is a must. Lost people may know the plan of salvation; but still need the catalyst of a personal witness to stimulate them to pray and receive Christ personally, then to confess Him publicly.

Total penetration requires **discovery**. Personal witness begins at the point of discovery. We are not much concerned about people we do not know. The responsibility for discovery is the duty of our church and of each individual member. We must discover every lost and/or unenlisted (unchurched) person in our geo-

graphic area and minister to him at the point of his deepest need. In order to minister at the point of the spiritual need, we often must begin with a surface need. Surface needs such as putting shoes on children's feet, clothes on people's backs, food on the table, or counseling them in their crisis, opens the door to lead them to Christ. The danger lies in social ministries becoming an end in themselves. We must never be content with meeting surface needs and not ministering to the spiritual need. If we fall into this trap, the church becomes nothing more than another welfare agency. We must share Christ personally with every person in our area.

The goal of discovery is to know people and lead them to Christ. It is our goal to know the spiritual condition of every person in our area and to have a census file card on the residents of every address.

### Total Penetration Illustrated



Beginning at the church building, we share Christ with every person in our circle of direct witness influence. The circle will become an ever-enlarging one as saturation and confrontation consistently take place. There is created a God-consciousness so that people begin to think "God." There is created a climate for evangelism so that soul-winning efforts are more effective.

2. **Total participation** is the New Testament strategy of evangelism which demands the participation of every Christian in personal witness.

- a. It involves overcoming reasons Christians do not witness.

Many Christians do not think it is their job to witness. This is a reversal of New Testament evangelism. A COME-HEAR strategy has replaced the scriptural GO-TELL strategy.

Secondly, many Christians do not think they can witness. They need to know the power of the Holy Spirit. The Holy Spirit has been given to us to empower us for witness. HOLY SPIRIT POWER is for the purpose of witness.

- b. It involves equipping the membership for involvement. Pastors and teachers equip the saints. Eph. 4:11-12. Every member is to be equipped to share Jesus in a lifestyle way. This strategy is implemented by individual, small group and churchwide training in lay evangelism.
- c. It involves enlisting of membership for involvement. Every member is to be enlisted to **share Christ in the power of the Holy Spirit**. There are two types of involvement in witness: the **organized program of witness** and **lifestyle witness**.

In the organized program of witness, one day and night per week is set aside by the church for members to share Christ with people who have been assigned to them. This is necessary for a strong outreach because it keeps witnessing before the church and fresh on the minds of members. It helps members discipline themselves to visit and witness. It gives encouragement. It guarantees that people who need a visit and witness receive it. Otherwise, prospects



who have visited the church and others who have requested a visit may be overlooked.

The second type of witness involvement is **lifestyle witness**. By far the majority of the witness of our people is lifestyle, that is, sharing Christ with people at any time, anywhere, in a lifestyle way. Our people witness daily in their neighborhood, at work, at school, at social and community functions, etc. In this way the church functions as the Body of Christ to lift Him up as Head. He will then draw all men unto Himself.

- B. The equipment for world evangelization is found in Acts 1:8
1. Equipped with a **Plan** “. . . in Jerusalem . . . unto the uttermost part of the earth.”
  2. Equipped with a **Program** “. . . witness unto me.”  
The program of the church is to witness unto Jesus.
  3. Equipped with a **Personnel** “. . . ye shall be.”
    - a. Plural verb — includes every Christian
    - b. Imperative mood — command, no choice
  4. Equipped with a **Power** “. . . receive power after that the Holy Spirit comes upon you.”

- b. Authoritatively: Man is under sin's authority or power, as a slave is under a master, a soldier under a captain.
    - (1) Sin has its dominion over men. Rom. 6:20
    - (2) Sin's authority must be removed and that can only be done through Jesus.
3. Child of wrath — Eph. 2:3  
His life is dominated and characterized by wrath rather than love.
4. Separated from Christ — Eph. 2:12
5. Devoid of God, or godless — Eph. 2:12  
He is God's creation but not God's child. He has God's provisions for life but not God's presence **in** his life. He has received gifts but not the giver. He knows **about** Him but does not know **Him**.
6. Hopelessness or no hope — Eph. 2:12  
The most pitiful state of existence is to be without **hope**. If there can be only a ray of hope, a person can keep on. Suicide is the result of losing all hope. The chief characteristic of hell is "no hope."
7. Condemned — John 3:18  
Sentence is already given. Judgment is settled.
8. Abiding in wrath  
The wrath of God abides on that life. John 3:36. At every turn, everywhere the lost may look, there is the wrath of God. God's judgment is upon the life without Christ.
9. Enemy of Jesus — Matt. 12:30  
There is no neutral position. Those who are not converted and committed are against Him.
10. Sinful — John 8:24  
They live in the realm of sin, disobedience, failure, darkness, destruction — outside the realm of life, obedience, fullness and joy, light and successful living.
11. Child of the devil — John 8:44  
God is creator of every person, but father only of those who have been born again by receiving Jesus as Savior and Lord.

12. Enemies of God — Rom. 5:10; Phil. 3:18-19
  13. No peace, turmoil — Isa. 57:20-21
  14. Lost — Luke 15
    - Three parables describe man's lostness.
    - The Lost Coin — worthless.
    - The Lost Sheep — in grave danger.
    - The Lost Son — away from the Father in depravity.
  15. Blind — II Cor. 4:3-4
- B. Man's destiny without Jesus.
1. Death — separation from God. Rom. 3:23
  2. Hell — Luke 16:19-26
- C. Man's innate yearning for God . . . manifested by his attempts to reach and know God.
1. Through philosophy
  2. Through morality
  3. Through philanthropy
  4. Through religion
- D. Only one difference between Christianity and world religions.
1. Religion — Man's attempt to reach and know God through his own efforts. Impossible — Rom. 11:33; Isa. 55:7-9
  2. Jesus — God acted to do what we cannot. He came to "seek and to save the lost." Jesus broke through the sin barrier and paid the penalty for sin.  
 II Cor. 5:21 — "Became sin for us."  
 I Pet. 2:24 — "Bore our sin in His body"  
 John 14:6 — "No other way"
- E. Man's experience of salvation
1. The description
    - a. Born again — John 3:3 — received spiritual life, born into the family of God.
    - b. Child of God — John 1:12; Rom. 8:14-17  
 Father/child relationship never changes.
    - c. New creation — II Cor. 5:17 — New person — past is forgiven; future is with God
    - d. Justified — Rom. 5:1 — "Made just-as-if-I'd-never sinned" from God's perspective. When God looks at the justified one He no longer sees sin; instead He sees the sinless blood of His Son which covers all sin.

## 2. The direction

When a person is saved, God establishes in him a new direction. He no longer is going in the direction of hell and destruction, but is now going in the direction of heaven and eternal life. He has the Father's promise that he can never be lost again. John 6:37; John 10:28; I Pet. 1:3-5.

The saved person is not perfect but is new. He has a **new direction, not perfection.**

## II. Being saved from the power of sin: a process — this is **sanctification.**

II Cor. 1:6; Phil 1:6; 2:12-13; II Pet. 1:5-11

When one is saved, he is not made sinless. He is not perfect. This will happen when either through death or at the return of our Lord, God takes him to heaven. At conversion a new life is begun. This new life is a process of growing and maturing into the likeness of Jesus. At conversion His **life** is within us, but His **likeness** is not within us. Sin still has power over us, but sin's power is **potentially** broken by Jesus' death and resurrection. The victory is ours as we possess by faith all that is potentially ours in Christ.

### A. Two "ships" of every saved person

#### 1. Relationship: father/child — Rom. 8:14-18

- a. Relationship never changes — John 6:37; 10:27-28
- b. Relationship depends on Father — His faithfulness to His promise

#### 2. Fellowship: closeness and harmony between father and child

- a. Fellowship does change. Ps. 51
- b. Fellowship depends on the child's faithfulness to the Father. I John 1:7
  - (1) Sin breaks fellowship. I John 1:6
  - (2) Confession of sin restores fellowship. I John 1:9
  - (3) Obedience to father maintains fellowship. John 14:21

### B. Purpose God has for saved — Rom. 8:28-29

God is working through all things to make us like Jesus. God is love. He will not withhold anything we need to fulfill His great purpose for us.

### C. Two natures of God's child

#### 1. Designation of two natures

- a. Old nature (old man, lost) — sinful, yields to lust of the flesh — Gal. 5:17-18

- b. New nature (new man, saved) — yields to Spirit — Gal. 5:16; II Cor. 5:17; Spirit-filled — Eph. 5:18
- 2. Difficulty with two natures
  - a. Constant struggling between two natures
  - b. Desiring to do good, but doing evil — Rom. 7:18-25
- 3. Deliverance from old nature
  - Success — yielding to Spirit depends upon:
    - a. Daily walking with Christ resulting in victory — Col. 2:6; Gal. 2:20; Luke 9:23
    - b. Confessing each sin immediately and obeying God at that point — I John 1:9
    - c. Nurturing the new nature

Illustration:

An Indian preacher said, "When I was saved, it was like two dogs within me fighting. One black and evil. One white and good."

"Which one won?"

"Whichever one I fed the most."

We feed the new nature through . . .

Bible knowledge

Prayer

Fellowship with people of God

Serving God and witnessing

Obeying God in everything

- D. God is at work within us.
  - 1. We are not alone. God is working to grow us in Christ. Phil. 1:6; Phil. 2:12-13
  - 2. Misery results if we resist and rebel. Disobedience always brings misery. God chastens the disobedient. Heb. 12:3-11
  - 3. The misery of disobedience forces God's disobedient child to come to grips with his sin and broken fellowship. Psalms 32
  - 4. Confession of sin restores fellowship. I John 1:9
- E. Victory is a daily, moment-by-moment process.
  - Gal. 2:20 — Die to self, live unto Jesus, allowing Jesus to live His life through you.
  - I Cor. 15:31 — "I die daily."
  - I Cor. 15:57 — Victory through Jesus
- F. Keep growing from one level of faith to the next. II Pet. 1:5-11



### III. Saved from the presence of sin — A consummation — This is **glorification**.

Rom. 13:11; Rev. 21:3-4; I John 3:2 — The goal of Jesus for every Christian is to present us to the Father.

Eph. 5:25-27 — This is the ultimate end of our salvation, the glorious consummation, when our Lord brings His children into heaven, finally delivered from the presence of sin!

A. The goal — to bring us into His presence in heaven. This can happen only in one of two ways:

1. Death of the believer
  - a. Believer enters immediately into the presence of our Lord. II Cor. 5:1-8
  - b. Believer's death is precious to God. Ps. 116:15
    - (1) Permitted as His purpose is fulfilled
    - (2) Presence of God so real when it happens
    - (3) Perfect healing and deliverance from sin
2. Return of our Lord Jesus — I Thes. 4:13-18; I Cor. 15:50-57
  - a. The body of the dead in Christ will be resurrected and will be changed into a glorified body. Man's spirit that is already with Jesus will come back with Him to be reunited with the resurrected body.
  - b. Living believers at His return will be caught up with Him suddenly. The physical body will be changed in the twinkling of an eye, made like His glorious body and will ever be with the Lord.

B. The glory

1. The glorious climax of our salvation — Rom. 13:11
2. I John 3:2 — "Be like Him."
3. Eph. 5:25-27; I John 3:3 — "Be purified and perfected."
4. Rev. 21:3-4 — Heaven — "This world is not my home, I'm just passing through."

Glory Hallelujah, Praise the Lord for the Fullness of His Salvation through Jesus!

From **start** to **finish** it is all by, in, through and of Jesus! Jesus is all the world to me!

# LESSON III

## THE GROWING CHRISTIAN LIFE

Regardless of one's age or position, continuing growth in the grace and knowledge of our Lord Jesus is mandatory. The alternative to consistent growth is spiritual stagnation and defeat. Healthy growth "makes you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Peter 1:8

Five ingredients are necessary for a healthy, growing Christian life. A Christian must be right in these areas to grow. These are areas of discipline. Growth demands discipline. Jesus called us to be disciples (to accept His discipline). In the Great Commission we are commanded to make disciples and then teach them to go and make disciples. The necessary ingredients for growth are: 1. Bible; 2. Prayer; 3. Fellowship; 4. Stewardship; 5. Witness.

### I. BIBLE — The Word of God

#### A. Promises attached to the Word

1. Romans 10:17 ..... Builds faith
2. I Peter 1:25 ..... Endures forever
3. Psalms 119:9 ..... Cleanses the heart
4. Psalms 119:105 ..... Guides in daily living
5. Psalms 119:11 ..... Keeps the heart from sin
6. Jeremiah 23:29 ..... Fire that warms the heart
7. Romans 1:16 ..... Power of God to save
8. Ephesians 6:17 ..... Weapons to defeat satan
9. Hebrews 4:12 ..... Probes deeper and corrects  
where human counsel cannot
10. John 20:31 ..... Causes one to believe on Jesus
11. Psalms 126:6 ..... Brings souls to salvation

#### B. Purpose — accomplished by the Word — II Tim. 3:16

1. Profitable — useful in every practical way for four things:
  - a. Doctrine — to teach us how to live
  - b. Reproof — to show us if, when and how we are wrong
  - c. Correction — "to stand us up straight" and put us right
  - d. Instruction in righteousness — to guide us in successful living
2. Equipping God's child
  - a. To bring to maturity — to perfect
  - b. To enable for service

3. Nourishing God's Child
  - a. With milk for "Babes in Christ" — I Pet. 2:2
  - b. With meat for the mature believer — I Cor. 3:1-3; Heb. 5:12-14

C. Procedure of acquiring His Word

Many years ago I heard this little poem quoted:

Know the Word in your head.  
Stow the Word in your heart.  
Show the Word in your life.  
Strow the Word in the world.

1. Hear the Word. Rom. 10:17; Rev. 2:17  
Hear it preached in church, radio, T.V., tape.  
Hear it taught in Sunday School, Bible study groups.  
Hear it discussed at home and everywhere. Take notes for memory. Keep a notebook with your Bible. We forget 90% of what we hear within 24 hours unless we write it down.
2. Read the Word. Rev. 1:3
  - a. Systematically  
Start a daily Bible reading plan to read it through in one year. This can be done by reading 3 chapters per day. A good system is to divide the Bible into three equal sections. Begin at Genesis, Job and Matthew. Read a chapter a day from each section. This will take you through in one year. It will give a daily balance of reading from books of law and history, books of poetry and prophecy and books of New Testament. You may want to start this today.
  - b. Devotionally  
Start a select passage for inspiration — perhaps from Psalms, Proverbs or the Gospels. It is good to do this for a morning quiet time.
  - c. Consistently  
Read it every day. Have a set time, place and procedure daily. Often you will think you are not getting anything out of it, but without your being conscious of it, the Holy Spirit will register it in your mind. Later, when needed, you will recall it.
3. Study the Word. II Tim. 2:15
  - a. Study by books, verse by verse, word by word.
  - b. Use a notebook. It is good to keep a notebook or file folder on each book of the Bible.

- c. Answer these questions on each verse or paragraph. Write out your answer.
- (1) What does this word, verse or paragraph mean to me?
  - (2) What do I not understand about it? You may not want to search for the answer immediately, but as you go about, often you will read or hear something through which the Holy Spirit will give the answer.
  - (3) What command is here for me to obey? Start obeying it. If you have disobeyed it, confess it to God immediately and be forgiven.
  - (4) What promise is here for me to claim? Claim it from God. He desires to give you His best. Rom 8:32
- d. Use study helps.  
An English dictionary, a good Bible dictionary, a concordance, **Halley's Bible Handbook**, good translations, commentaries are helpful.

4. Memorize the Word. Psalms 119:11

- a. Memorize at least one verse per week. It is good to memorize one verse per day.
- b. Purchase a scripture memory booklet or select special verses. Write a verse on a card. Carry it with you. Read it over and over as you go about. Say it to yourself. Check yourself with the card. After it is committed to memory, it is recommended that you review it each day for a month. Then go back through your cards periodically for review. The key is, review it or lose it.

5. Meditate on the Word. Joshua 1:8

Think of the Word wherever you go at any and all times. "As a man thinketh in his heart, so is he." Think about how you can apply it to your life. This is how the Word changes your life.

II. Prayer — I Thess. 5:17 — Prayer changes things. Prayer can do anything God can do.

A. Six Elements of Prayer

Use Acronym ACTSSS

1. A — for Adoration

Tell God you love Him. Praise Him for His attributes and characteristics. (Example: love, patience, justice, dependability, holiness, power, understanding, availability). Read or sing the words of a praise hymn.

2. C — for Confession  
Ask the Holy Spirit to search your heart. Confess every sin. Get specific. Name the sin. Follow the scripture's guidance in making restitution if the sin is against another person.
3. T — for Thanksgiving  
"In everything give thanks . . ." I Thess. 5:18.  
Thank God for physical, material, and spiritual blessings. Thank Him for others, even for problems. God permits problems to confront us with our need so that we will look to Him as the source of supply for every need. Phil. 4:19
4. S — for Supplication  
Ask God for what you need. Phil. 4:6; James 4:2; Matt. 7:7-8  
Ask God in behalf of others. James 5:16
5. S — for Surrender  
"Thy will be done." Matt. 6:10  
Search out God's will and submit to Him.
6. S — for Silence  
Listen for God to speak to you.

B. Daily Guide for Prayer

MONDAY — M for Missionaries

TUESDAY — T is for Tasks you are facing

WEDNESDAY — W is for Workers who serve in your church, ministers and lay people, denominational workers, etc.

THURSDAY — T is for the people in leadership in world, nation, state, local, community, school, job, church.

FRIDAY — F is for Family and Friends.

SATURDAY — S is for Sinners — your lost friends and acquaintances.

SUNDAY — S is for Something — anything as you rest in the Lord on HIS DAY.

C. Martin Luther's quiet time

Luther was mighty in prayer. He prayed the Ten Commandments and the Lord's Prayer — not just quoting them but after this manner:

1. Ten Commandments — Four-stranded approach to each
  - a. Take the command as teaching. Discuss with God its meaning.
  - b. Make it a reason for thanksgiving.
  - c. Confess any violation in act or attitude.



- d. Petition — pray for yourself, for those around you and for God's world with reference to this command.
2. Lord's Prayer — pray through it phrase by phrase in the same four-step way as the commandments.

### III. Fellowship of the church

The church is to nurture, encourage, disciple and equip the believer. This cannot be done unless the believer will become a part of the church and submit to its authority and discipling. A person tends to become like the people with whom he fellowships and associates. A Christian is commanded to involve his life with the family of God's people.

Prov. 13:20 — "He that walketh with wise men shall be wise. . ."

Rom. 12:5 — ". . . members one of another."

I Cor. 12:25-26 — Interdependent upon one another.

Heb. 10:23-25 — We are commanded to remain faithful in attendance with the church. We are to stimulate one another to love and good works.

Gal. 6:1-2 — We are to restore one another when we falter, to bear one another's burdens.

I John 1:7 — "If we walk in the light we have fellowship with one another." One of the first indications of backsliding is when the believer begins to withdraw from fellowship with God's people. He stops attending one thing after another — prayer meeting, Sunday School, Sunday night worship.

### IV. Stewardship

- A. Faithful stewardship — one of the keys to successful living. Learn that God is the absolute owner of everything. You can trust Him to supply every need. Life abounds as one learns to be a giver rather than a getter. Giving opens life's channels so that God can pour through you His great blessings.
- B. Four kinds of giving are taught in the scripture:
  1. Systematic giving — tithing — bringing 10% of all income to God's house for God's work.
    - a. Tithing is a principle revealed by God before the law. Gen. 4:4; Gen. 14:20
    - b. Tithing was commanded by God. Lev. 27:30

- c. Not to tithe is God-robbing and brings a curse. Mal. 3:8-11
  - d. Jesus commanded tithing. Matt. 23:23
  - e. Jesus receives our tithes through His body, the church. Heb. 7:8
  - f. The tithe is to be brought to God's house week by week. I Cor. 16:2
2. Spontaneous giving — II Cor. 8:7  
Spontaneous giving is to see a need and respond by giving out of what you have to meet that need. The Good Samaritan gave like this in Luke 10:30-37. It is good to give to special offerings, help the needy, assist in special ministries as the need arises.
3. Sacrificial giving  
This is the kind that gives until the lifestyle has to be changed in order to give, to do without things that seem to be needed in order to give. An example of this kind is the Widow and her two mites. She gave all she had and trusted God to supply her need. Without sacrifice there is no Christianity. Matt. 16:24-25; II Cor. 8:5
4. Spiritual giving
- a. This is Faith-Giving. It is committing to God what you do not have, trusting Him to supply it. Your life becomes a channel through which He gives to supply needs. II Cor. 8:7
  - b. This involves the law of sowing and reaping. Gal. 6:7-9; II Cor. 9:6
  - c. This involves "hilarious" (cheerful) giving. II Cor. 9:7
  - d. This involves giving, to get, to give some more, to get and keep on giving more — Luke 6:38. Life becomes a channel, not a reservoir.

## V. Witnessing for Christ — Acts 1:8

- A. Every Christian is commanded to witness. "Ye **shall** be witnesses" — Jesus used the imperative mood.  
Witnessing is not a choice. Our only choice is to obey or to disobey. We are motivated to witness:
- 1. Because of what has happened in our life
    - a. Jesus has saved us from hell to heaven.
    - b. Jesus has changed our life. We find great joy in sharing it.
  - 2. Because without Jesus people are lost. The best thing we can do for another person is to introduce him to Jesus.

3. Because the greatest thing we can do for Christ is to introduce people to Him
  4. Because a person will not be saved unless someone tells him about Jesus. Rom. 10:17-19
- B. Witnessing is . . . sharing Christ in the power of the Holy Spirit and leaving the results to God.
1. Witnessing is sharing what we know about Jesus with another person.
  2. Witnessing does not take place unless we share Jesus. Inviting people to church stops short of witnessing.
  3. When we witness, our power is the Holy Spirit.
  4. When we witness in the power of the Spirit, we can leave the results to God.
- C. Learn to share the plan of salvation.
1. God loves you. Rom. 5:8
  2. All men are sinners. You are a sinner. Rom. 3:23
  3. The results of sin is death (separation from God). Rom. 6:23a  
God has given the gift of His Son to provide for your eternal life. Rom. 6:23b
  4. To be saved, believe on the Lord Jesus and confess Him. Rom. 10:9. Now, call on Him and ask Him to save you. Rom. 10:13
  5. Pray this kind of prayer: "Lord Jesus, I believe in you. Please forgive my sins. Come into my life and save me. I receive you as Savior and yield my life to you as my Lord. Thank you for coming into my life."
  6. Instruct the person about confessing Christ, being baptized and living a Christian life. Matt. 10:32; Matt. 28:18-20; Rom. 6:3

# LESSON IV

## VICTORY ON THE WAY — EVERY DAY

God has personal spiritual victory for His child in every experience of life. Victory in your life is not dependent on any circumstances you may be under, any situation you may face, nor any person you may encounter. It does depend on your personal, unbroken fellowship with the Father.

Another Christian who lived such a radiant life was asked, "How long has it been since you have lived one day without victory in Jesus?"

"About thirty years," he said.

"Thirty years! How in the world have you done that?"

"About thirty years ago I came to realize that my victory each day depended on my unbroken fellowship with God. Sin breaks my fellowship with God. Oh! I sin! But I decided thirty years ago that I would not live one hour with a broken fellowship with the Father — that as I became conscious of sin I would confess that sin to Him and obey Him at that point in my life."

That Christian knew the secret of the Daily Victorious Life.

### TO POSSESS THAT VICTORY . . .

#### I. Identify your enemy.

Do not be deceived by your enemy. More than ever **now** the enemy will attack. Do not be ignorant of his strategies.

##### A. God is not your enemy.

He allows you to be tested so that you can grow strong through overcoming. Faith is never strengthened unless it is put to the test. James 1:2-6; 1:12-15; I Cor. 10:13

##### B. The devil is your enemy. Eph. 6:11-12; II Cor. 4:4-5; James 4:7; I Pet. 5:8

His methods (wiles) are deceitful.

##### 1. The Sin Principle — You're bent — (tendency) toward sin. Rom. 7:15-20

Satan knows your defects, your points of vulnerability, just where to hurl his fiery darts.

##### 2. The world — I John 2:15-17. The devil uses three things:

##### a. The lust of the flesh

Satan appeals to us to satisfy a God-given desire in a God-forbidden way. God has a legitimate way to satisfy each desire. Desire becomes lust as we reach out to try to satisfy it in an illegitimate way.

- b. The lust of the eye  
What the eye sees affects the mind. Imaginations of evil are planted in the mind through the lust of the eye. Matt. 6:22-23; II Cor. 10:3-5
- c. The pride of life  
Pride is the root of every kind of sin.

II. Accept the finished work of Christ on the cross.  
I Pet. 2:24; II Cor. 5:21; Col. 1:20-21

At the cross Jesus paid the price for all our sins. As we claim His finished work, sin has no more dominion over us.

III. Realize that you belong to the Father.

- A. Your relationship never changes. It is a father/child relationship which depends upon God, the Father. It is secure because He is always faithful. II Tim. 2:13
- B. Your fellowship may change because it depends upon the faithfulness of the child to the Father. To enjoy unbroken fellowship, we must walk in obedience moment by moment. When we do sin, we must not continue in it, but confess it and forsake it immediately.

IV. Confess the sin or sins that have broken your fellowship with the Father. I John 1:9; Psalms 32:5

- A. The Holy Spirit makes His child aware of sin. Ask the Spirit to search your heart and mind and make you aware of any sin. Psalms 139:23. Do not quench the Spirit by clinging to sin. Psalms 66:18
- B. Confession means to agree with God about our sin. I John 1:9

- 1. Word for confess is **ὁμολογέω** (Homologeō)  
**Homo** = the same as or alike  
**Logos** = a word, to speak, to say  
Homologeō = "to say the same word as" or to agree with God about our sin. Call it what God calls it.
- 2. Resistance is our nature. We do not want to confess. We excuse, rationalize, justify, blame others, ignore, deny, etc. God says, "confess."

C. The Bible gives many assurances or promises concerning what God does with our sin when we confess it. His promises are based on His faithfulness, not on our feeling.

1. God forgives the sin. I John 1:9
  - a. Forgive means "to erase," for it "to disappear."
  - b. Remembers it no more. Doesn't hold it against you. Jer. 31:34; Heb. 10:16-17
  - c. Puts it forever away from us, as far as the east is from the west. Ps. 103:12
  - d. Leaves it behind. Phil. 3:13

2. God cleanses from sin. I John 1:9

- a. Word meaning: Greek *καθαρίζω* (Katharidzo)

Two English derivations:

Medical — catharize — to remove impurities from physical body.

Psychological — Catharsis: To vent pent up feelings so that release and relief are achieved. When God cleanses (Katharidzo) us spiritually, He removes the spiritual impurities from our life. Sin is foreign to the life of a Christian. It brings pain. The pain calls attention to the broken fellowship so we will get rid of the sin through repentance and confession.

ILLUSTRATION: When a speck of steel gets into your eye, immediately your entire body begins to respond. The reason is that if the steel penetrates your eye, it may cause blindness. It is foreign and injurious to your body. Involuntarily your eye closes for protection. Your tear duct springs into action to wash it out. If that fails, your hand leaps to the rescue to wipe it out of your eye. Your mouth flies open and calls for help. Your feet take you to get help. It is an emergency situation! Just so, sin is that foreign substance in the Christian life. As long as it is present, misery and pain fill the life. God has made it so, in order that we may give attention to confess that sin so that He can have the liberty to remove it from our life. How wonderful it is to know His forgiveness and cleansing!

V. Claim the victory. I Cor. 15:57; Phil. 4:4, 13

- A. Obey Jesus. John 14:21
- B. Go on from there to act as if the victory is yours. This is faith.
- C. Claim the Holy Spirit's control in your life.
- D. What if you commit the sin again? Immediately confess it again. Don't wait until you are burdened down with a load of sin and defeated. Don't wait until Sunday. Don't wait until night. **Confess it immediately!**

Practice moment-by-moment confession of sin. The time will come when you will have totally overcome that sin through the presence and power of the Holy Spirit.

From Texas history comes the story of Sam Houston's conversion. At one time the Texas hero had been called "The old Drunk." While he was governor of Tennessee, his wife left him. He went to live among Indians. He stayed drunk most of the time. The Indians would kick him out of the path where he lay drunk as they walked through the forest. Later, he came to Texas. Sam Houston became the great leader of the Texas Revolution and the new nation. He married the daughter of a Baptist preacher. Sam Houston, the vile sinner, was converted. But he still had his old tendencies. One day as he rode his horse along a trail, the horse stumbled. Houston spit out a blue streak of profanity. Immediately he realized what he had done. He got off his horse, knelt down on the trail and cried to God for forgiveness. He was saved, and God was in the process of giving him victory in his life, moment-by-moment.

# LESSON V

## BAPTIST DISTINCTIVES

Throughout the centuries Baptists have been people characterized by several distinguishing marks. Baptists and Baptist groups differ. It would be difficult to find two identical Baptists or Baptist churches. Baptists are not a credal people. They do not have a set body of creeds which must be adopted in order to be a Baptist. Nevertheless, there are several truths upon which Baptists in general have been in agreement. They are as follows:

1. The authority of the Scriptures
2. The primacy of the individual
3. The nature of salvation
4. The nature of the church
5. The nature of the ordinances
6. Baptists' relationship to other Baptists
7. Baptists' relationship to other Christians

### I. The authority of the Scriptures

The Bible is the inspired Word of God. Our theology is based solely on it. It is our only authority in spiritual and moral life. It is our only adequate and infallible guide in faith and practice of the Christian life.

- A. The Bible was given by inspiration of the Holy Spirit. II Tim. 3:16-17; II Pet. 1:20-21
- B. The Bible is our guide to salvation. John 20:31
- C. The Bible equips and brings the believer to maturity. II Tim. 3:16-17. It is profitable to practice.

### II. The primacy of the individual

- A. The individual is lost. Rom. 3:23; Rom. 5:12.
- B. The individual is primary before God, of supreme worth. John 3:16; Matt. 16:26
- C. The individual is saved as he comes personally to Christ. One must individually respond to Him. John 3:16-18; Matt. 10:32-33; Matt. 11:28
- D. The individual has direct access to God without human mediation. I Tim. 2:4-6; Heb. 4:14-16



E. The individual in Christ is a priest. This is the doctrine of priesthood of the believer. I Pet. 2:9; Rev. 1:5-6; Heb. 4:14-16

1. A priest has access to God. Heb. 4:14-16
2. A priest intercedes for others. I Pet. 2:9; Gal. 6:1-2; James 5:16

### III. The nature of salvation

A. Salvation cannot be gained through human means.

1. Religion cannot save. John 3:1-6; Matt. 7:21-23
2. Morality cannot save. John 3:1-6
3. Good works cannot save. Titus 3:5; Isa. 64:6

B. Salvation is the work of God received by faith. Eph. 2:8-10; Titus 3:5; Acts 20:21

### IV. The nature of the church

A. Definition — A church is a body of baptized believers in Christ who have voluntarily banded themselves together to carry out the commission of Christ.

B. Emphasis — The emphasis of the New Testament is upon the local church. The word **church** (*ekklesia*) is used 115 times in the New Testament. Ninety-five of those times it refers to the local church. Twenty times the word **church** is used in the general sense. In this usage it is synonymous with the kingdom. The general church or kingdom is the total body of the redeemed over which Jesus reigns as Lord.

C. Characteristics

1. Local — Gal. 1:2 - churches (plural) of Galatia. I Cor. 1:2 - "unto the church of God at Corinth." Rev. 1:4 - "John to the seven churches which are in Asia" — not one church with many branches, but many individual churches.
2. Dynamic — Matt. 5:13-16 - The life of Christ fills the local body so that a community is permeated with His life. A church becomes the salt of the earth and the light of the world.
3. Independent — Each New Testament church functioned independently of every other church.
4. Autonomous — Each local church was self-governing.

5. Democratic — While every member has an equal voice to be expressed by his vote on issues, he submits to the will of the majority. Acts 1:15-26; Acts 6:3
6. Theocratic — Under the headship of Jesus. — Col. 1:18
7. Separation of church and state — Matt. 22:19-21; Rom. 13:1-7
8. Missionary and evangelistic — Acts 1:8; Matt. 28:18-20; Mark 16:15

## V. The nature of the Ordinances

The church was left two ordinances with which to remember Jesus. They are baptism and the Lord's Supper.

### A. The meaning of the ordinances

1. They are not sacramental. Some groups teach that baptism and the Lord's Supper are God's means of imparting grace. This teaches a doctrine of salvation by works. It makes salvation the work of the flesh rather than the work of the Spirit.
2. They are symbolic. They are symbols or emblems of the reality of what Christ has done within the life of the believer.

### B. The message of the ordinances

1. Baptism is the outward expression of the inner experience of salvation.

Baptism symbolizes two things:

- a. An event — Rom. 6:3-6; Col. 2:12 — the death, burial, and resurrection of Jesus
- b. An experience — Rom. 6:3-6; Col. 2:12; Gal. 2:20 — the believer's death to an old life of sin, burial of the old life, resurrection to the new life.

The only proper candidate for baptism is one who has experienced the new birth symbolized by baptism.

Bible baptism is by immersion (Matt. 3:16; Mark 1:9-10; Acts 8:38-39; Acts 2:41) of one who has been saved.

2. The Lord's Supper symbolizes the broken body and the shed blood of Jesus; the poured wine symbolizes the blood of Jesus "shed for the remission of sin." I Cor. 11:17-30; Mark 14:18-25; Matt. 26:17-30; Luke 22:14-23
  - a. When is the Lord's Supper observed? — I Cor. 11:24-26
  - b. Who administers the Lord's Supper? A local church. I Cor. 11:17-23; I Cor. 5:11
  - c. Who is to participate in taking the Lord's Supper? A member of the local church who is walking uprightly before the Lord and in fellowship with His body. I Cor. 11:27-30; I Cor. 5:1-13

## VI. Baptist cooperation

Baptist churches are independent, autonomous, local bodies. However, Baptist churches cooperate with and receive members from other churches of like faith and order.

### A. Receiving members

Baptist churches receive members upon receipt of a **letter** of recommendation from a church of like faith and order.

### B. Associations and conventions

Baptist churches form associations and conventions for the purpose of cooperation in mutual programs designed to build up the churches and carry out Christ's commission. The associations and conventions have no authority over the local churches. The local church's participation is totally on a voluntary basis. There is no hierarchical structure in Baptist life. Each local church secures and elects its own leadership, makes its own decisions, and determines its own programs and involvements.

### C. Cooperative Program

On May 13, 1925, the Southern Baptist Convention meeting in Memphis, Tennessee, adopted the Cooperative Program. It is a plan by which local churches give money into a fund from which expenditures for cooperative mission projects and programs are made. The procedure is as follows:

1. Each church voluntarily determines the percentage or amount of its income to be shared through the Cooperative Program.

2. The church sends its gifts to the state convention.
3. The state convention keeps a percentage to be used within the state.
4. The balance of the money is sent to the Southern Baptist Convention treasury for world mission causes.

## VIII. Baptists' relation to other denominations

Baptists do not believe that they are the only ones who are saved. They recognize that God has used many other church bodies to fulfill Christ's mission in our world. For example: Methodists in the past strongly upheld the reality of the conversion experience and holiness in living. Presbyterians strongly have upheld the great doctrines of the faith. Episcopalians have emphasized reverence in worship. Pentecostals have emphasized the mighty work of God's Spirit and have stressed boldness and enthusiasm in the faith.

### A. Union

Baptists have refused to align with the church union movements. These movements have attempted to create an organizational union resulting in One World Church. Most Baptists have refused to be a part of the World and National Council of Churches.

### B. Unity

Baptists practice a unity in spirit with other Christians. They cooperate with other denominations in projects and programs when it needs to be done and can be done without compromising convictions.

# LESSON VI

## PERSEVERANCE OF THE SAINTS OR CAN A SAVED PERSON EVER BE LOST?

### Introduction:

Why men want to destroy one of the most precious doctrines of the Scriptures is a great mystery. Here is a glorious doctrine which finds its basis first in the doctrine of salvation by grace through faith. Our salvation, its beginning, its continuation, and its consummation when we are present with our Lord, depends, not upon our works of righteousness, but on the riches of God's grace through Christ.

In the study of this doctrine we will consider three pertinent factors:

### I. The Contradiction

Men have charged that a doctrine of perseverance involves a contradiction, setting Scripture against Scripture. But if the doctrine of perseverance is not true, then there is, indeed, a contradiction in the Scripture itself. If this doctrine is wrong, then some of the Bible is not true. Where, then, is the contradiction? It is in the minds of men. It is not in the Word of God. The contradiction lies within the interpretation of men, not in the teachings of Scripture. The seeming contradictions, when examined in the light of the entire teaching of the Bible, are easily dissolved. Some of the Scriptures used to refute the doctrine of eternal security are these:

- A. Reference to Adam and Eve's fall — Adam and Eve were under law. They fell, but not from grace.
- B. Matt. 12:43 — This is a case of reformation not regeneration. The house found empty, swept, and garnished should have been filled with the presence of Christ. If it had been occupied by Christ, there would have been no room for the devils.
- C. The case of Judas — In John 6:70, Jesus said Judas was a devil. Acts 1:25 states that Judas went to his own place. He was never saved. He was a hypocrite.
- D. Ananias and Sapphira — Acts 5:1. There are two possibilities. Either they were never saved to begin with, or they were never lost after they were saved though they did die physically. To dogmatically take either position would be

basing our belief on sheer speculation. Hence, certainly no one could prove that a saved person can be lost again by using this passage.

- E. Simon the Sorcerer — Acts 8:13-24. Simon was never saved. He misunderstood the source of salvation and power of God. He tried to use God for personal gain. Truly saved people and committed people do not try to use God. Peter's words to him in verse 21 indicate that he had made a false profession.
- F. Heb. 6:6 — "If they shall fall away" does not mean that they will fall away. This is a hypothetical case to show what the result would be **if** it were possible for one to fall away. This verse says that it is impossible to renew one to repentance if they were to fall away. Those who teach falling from grace teach also that one who has been saved, then lost again can be saved a second time. That is direct contradiction of this Scripture. This verse actually stands in support of the doctrine of eternal security.
- G. Gal. 5:4 — "Ye are fallen from grace!" This is a favorite proof text used to prove the doctrine of falling from grace. This is one phrase taken out of its context which is vehemently quoted in defense of a false doctrine. Let us examine this entire verse in the light of its scriptural context and historical setting.

Paul preached a doctrine of salvation by grace alone at Galatia. (Gal. 2:16) Many were saved, but when Paul left, a sect called the Judaizers came teaching that men must be circumcised and keep the law in order to be saved. Paul's answer in Gal. 3:1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Then he says, "Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4)

The question in this passage deals with "How to be saved." Paul's teaching here is that those who seek to be justified by the law are outside the realm of grace. They have fallen from grace; grace cannot reach them. They have taken the wrong road in trying to get to heaven, that of law instead of grace. This is not speaking of a saved person losing his salvation. J. B. Phillips translated the verse thus: "If you try to be justified by the law, you automatically cut yourself off from the power of Christ, you put yourself outside the range of His grace." (Gal. 5:4)

- G. II Peter 2:22 — The hog returns to his wallow and the dog to his own vomit. The nature has not changed in either case. The hog still longs for his wallow and the dog, his vomit.

These few verses are sometimes taken to mean that a saved person can be lost again. Here we have seen that they harmonize with the multitudes of Scriptures that teach that salvation is eternal and not temporal, to be had then lost.

## II. The Corruption

One of the things that has caused gross misunderstandings of the doctrine of eternal security or the perseverance of the saints has been a corruption of that doctrine. Many have taken up the cry, "If I can be once saved, always saved, then I can be saved and live like I please." This is true, but if one is genuinely saved, he will desire to serve and follow Christ, and to please the Lord in every way.

- A. Faith that saves is faith that follows.

John 10:27 — "My sheep hear my voice, and I know them, and they follow me."

- B. The saved person is dead to sin, but alive to God. Rom. 5:21; Rom. 6:12. We are saved not to become greater sinners and still be forgiven. We are saved to change. The Old Man is dead, crucified with Christ. The New Man is raised up to walk with Him in newness of life.

- C. What happens when a Christian sins?

If a saved person is not lost again when he sins, just what does happen? Three things happen to the child of God when he sins, according to Scripture.

1. **He is chastised or disciplined** for his sin. Heb. 12:6-11; Psalms 89:26-34  
Like an earthly father who loves his children, God our Father disciplines and corrects His disobedient children. All of the Christian's punishment for sins will be here on this earth and not in eternity.
2. **He loses the joy of his salvation.** Ps. 51:12 David was a child of God. He had committed adultery and murder. His spirit was sorely vexed. He was punished. He lost the joy of salvation but not salvation itself. He came to God confessing his sin in repentance and in rededication of

his life to God.

3. He **loses the rewards** he might have had otherwise. I Cor. 3:12. The soul is saved, but the works are burned with fire. The true Christian cannot get by with sin. The backslidden Christian is the most miserable creature in the world. The Christian out of fellowship with Christ and His church is like a fish out of water. He cannot find satisfaction.

### III. The Certainty

For the following reasons we have a certainty to which we can hold if we are saved. If we are saved, we are secure eternally.

- A. Falling from grace is a doctrine of salvation by works.
- B. The analogy of the New Birth shows that once we are God's child, we have an unchangeable relationship with the father. The word **birth** signifies permanence. A birth cannot be undone. I John 5:4
- C. Precious promises of the Scriptures
  1. John 3:16. Two affirmations are given concerning those who believe: they shall not perish; they have everlasting life. How long is everlasting?
  2. John 3:36. The believer has everlasting life **now** — present tense.
  3. John 5:24. "He that believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life!" Three positive affirmations are made here concerning the believer:
    - (a) He has everlasting life.
    - (b) He shall not come into condemnation.
    - (c) He is passed from death unto life.
  4. John 10:27-29. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jesus' sheep are those who hear His voice, have intimate knowledge of Him and communion with Him, and follow Him. Three certainties are seen concerning Jesus' sheep:
    - a. He has given them eternal life.
    - b. They shall never perish. The word **never** is emphatic in the Greek construction of this verse.
    - c. No one can pluck them out of His hand.
  5. Phil. 1:6. "Being confident of this very thing, that He



which hath begun a good work in you will perform it until the day of Jesus Christ." The continuation of our salvation depends not upon us, but upon Him who saved us.

6. Rom. 8:35-39. Nothing can separate us from the love of Christ.
7. II Tim. 1:12. Christ is able to keep us and our souls.
8. I Pet. 1:3-5. We are kept by the power of God.
9. Rom. 8:15. Adoption under Roman Law could never be reversed. A natural child could be disowned but not an adopted child.
10. Eph. 1:13. The Holy Spirit imparted to the believer is God's guarantee that he will get to heaven.

## Conclusion

Perseverance means the ability to hold out. Our holding out depends not on us, but on the power of Christ. Only the genuinely saved have Christ dwelling within; they are the only ones who can hold out. Many who think they are saved may not be because their commitment to Christ is not real. Faith that will endure to the end is the only true saving faith. Dr. Dale Moody, teacher of New Testament at Southern Baptist Seminary, said, "The faith that fizzles was faulty from the first."

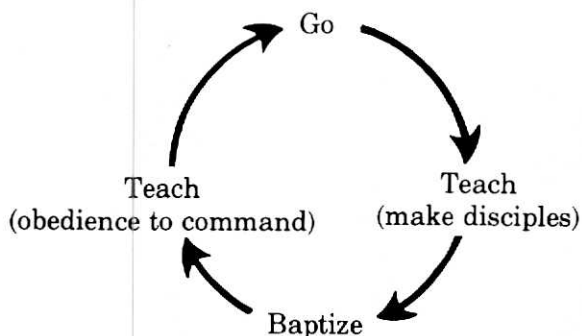
The primary question we need to consider is this: "Am I saved by grace through faith in Jesus Christ?"

# LESSON VII

## MISSIONS: OUR MANDATE

Every Christian is on mission for Jesus. The commission of Christ in Mathew 28:18-20 is the mandate of Jesus for His church. We are under authority. The U.S. Coast Guard and other branches of the armed forces of our country act under the authority of the President of the United States. But, our authority is greater. He is the creator and redeemer. We are His. He made us and He bought us. I Corinthians 6:19-20.

### The Cycle of the Great Commission



The commission begins with **Go** which literally means "as you are going." Go with purpose everywhere you go! Then **disciple-making** — teach in such a way as to make disciples. A disciple is a learner and a follower. **Baptize** — lead them to crystallize their commitment in an open declaration of love and loyalty to Christ. Through baptism they are incorporated into the church which is on Jesus' mission in this world. **Teach** them to obey Jesus' commands. The command is **Go, Make Disciples, Baptize** them, **Teach** them to **Go, Make disciples**, and the cycle continues on.

Our church is an independent body of people on mission for Jesus. We are autonomous. There is no hierarchical system that legislates to our church what we must do. We are committed to obey Christ.

Our church is cooperative. It works together with other churches to effectively reach beyond our local area to the ends of the earth. The cooperative effort of our church is synergistic. Our impact on our world is far greater through our cooperation than through individual church effort.

It was for the purpose of cooperatively carrying out Christ's commission, often called the Great Commission, more effectively that

the Southern Baptist Convention was organized in Augusta, Georgia, in 1845. At that time we had very few institutions. Since 1845 we have become the largest non-Catholic denomination in the world. In 1988 Southern Baptists were supporting:

1. Six seminaries and joint support of 1 Black seminary
2. 43 senior colleges and 24 junior colleges, academies and Bible schools
3. 38 hospitals, 34 children's homes, and 23 homes for the aged
4. Approximately 3832 foreign missionaries in about 113 countries
5. Approximately 3746 home missionaries in 50 states.

How are these institutions and agencies supported? Southern Baptist churches support our institutions and agencies through a plan called the Cooperative Program.

#### I. 80 years without the Cooperative Program

Before the Cooperative Program was adopted, our agencies and institutions made direct appeals to the churches for support. This was impractical. The causes with strong emotional appeal got the most money. Others received less than their share. There was a need for a more fair and equitable plan.

#### II. Adoption of the Cooperative Program, May 13, 1925

The Southern Baptist Convention met in Memphis, Tennessee, May 13, 1925, and adopted the Cooperative Program as a plan for our worldwide missionary program. The needs of all the agencies and institutions are studied by committees, and recommendations are made to the Convention to assure equitable and just support.

The Cooperative Program is an effective and economical plan. Through it our churches cooperate together in a world mission program. How does it work? Each church voluntarily determines the percentage or amount of its offerings to be shared through the Cooperative Program. The church then sends its gifts to the state convention. The state convention keeps a percentage to be used within the state, and sends the remainder to the Southern Baptist Convention for world causes.

#### III. Three special mission offerings are given by Southern Baptists each year. They are given in support of foreign, home and state missions. One hundred percent of these offerings goes directly to the mission field. None of these offerings are used for salaries or administrative costs. They are used to accomplish the ministries and meet the needs that are not covered by the regular budget

provided through the Cooperative Program.

A. Foreign Missions

A week of prayer emphasis is held each December in support of foreign missions. During that time information is studied and an offering is given. It is called the "Lottie Moon Christmas Offering." Lottie Moon was an early Southern Baptist missionary who served in China for nearly forty years.

B. Home Missions

The Annie Armstrong week of prayer and home mission offering is observed each spring during the Easter season.

C. State Missions

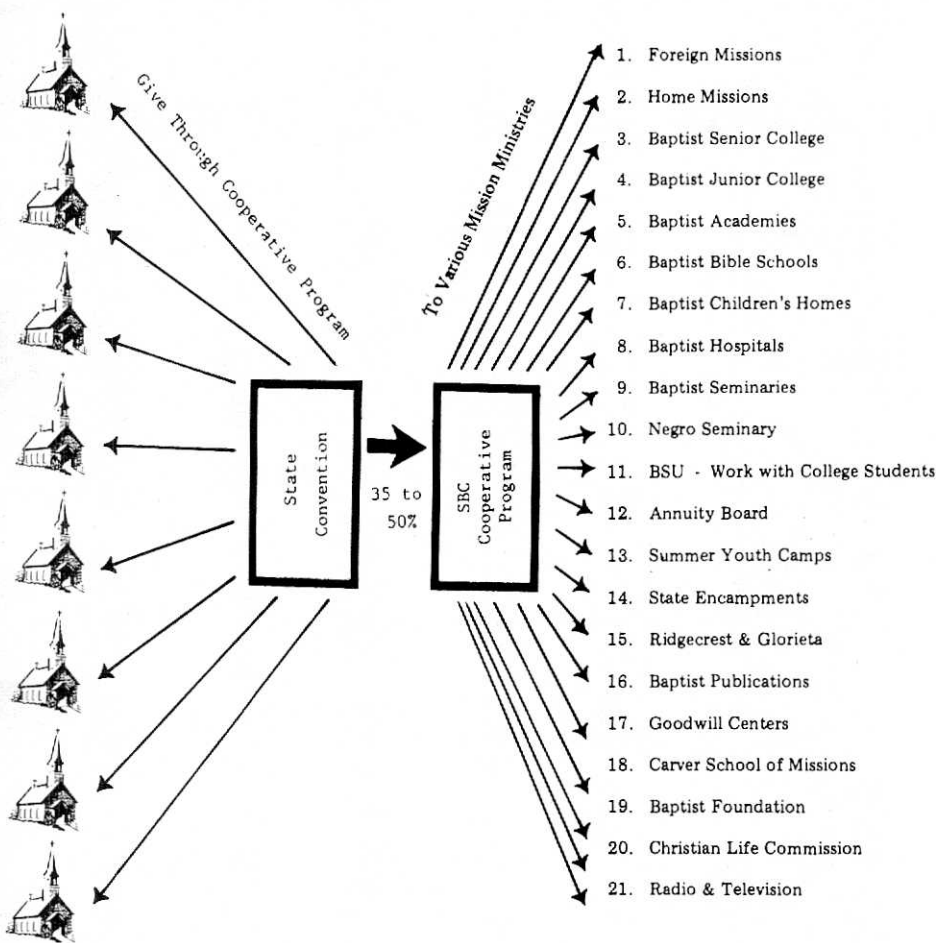
Many states observe a week of prayer to emphasize, inform and take an offering for that state's mission needs. This week, observed in September every year, supports work within the state and outside the local church.

## THE COOPERATIVE PROGRAM IS COOPERATION

### Southern Baptist Churches Cooperating Together in World Missions

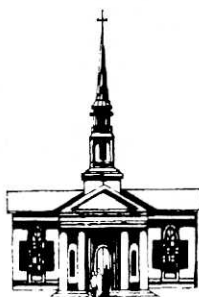
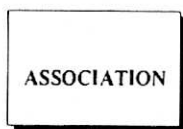
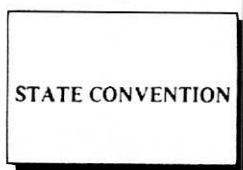
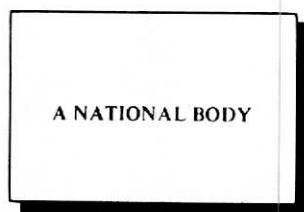
The Southern Baptist Churches contributing through the Cooperative Program.

The World Mission Program of Southern Baptists



## AUTONOMY OF LOCAL CHURCH — RELATIONSHIP IN DENOMINATION

### THE WORLD'S WAY OF AUTHORITY

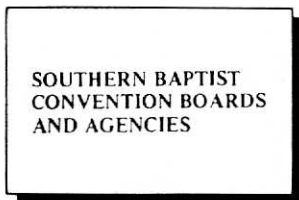
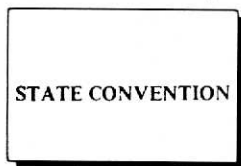
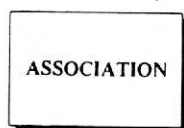


LOCAL CHURCH

### THE NEW TESTAMENT'S WAY OF AUTHORITY



LOCAL CHURCH

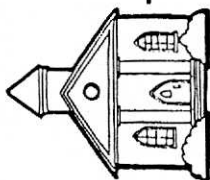




## How your Cooperative Program dollar works



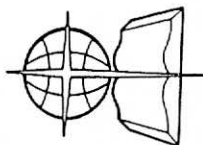
YOU give your tithes and offerings to your church.



YOUR CHURCH gives through the Cooperative Program by sending a portion of the money it receives to the state Baptist convention office according to the percentage or amount specified in the church budget.



THE STATE CONVENTION, following the budget approved by state convention messengers, uses a portion of Cooperative Program funds for ministries within the state. It sends a portion to the Southern Baptist Convention



THE SOUTHERN BAPTIST CONVENTION Executive Committee disburses Cooperative Program funds according to the budget approved by SBC messengers. Some 20 boards and agencies receive Cooperative Program funds.





